'Fear Not.'

Whene'er the clouds of sorrow roll,
And trials whelm the mind,—
When, faint with grief, thy wearied soul
No joys on earth can find,—
Then lift thy voice to God on high.
Dry up the trembling tears,
And hush the low, complaining sigh;
'Fear not,' thy God is near.

When dark temptations spread their snares,
And earth with charms allures,
And when thy soul, oppressed with fears,
The world's assaults endures,—
Then let thy Father's friendly voice
Thy fainting spirit cheer,
And bid thy trembling heart rejoice;
'Fear not,' thy God is near.

And when the final hour shall come
That calls us to thy rest,
To dwell within thy heavenly home,
A welcome, joyful guest,—
Be calm; tho' Jordan's waves may roll,
No ills shall meet thee there;
Angels shall whisper to thy soul,
'Fear not,' thy God is near.

—Selected.

The Church and the World.

And be not conformed to the world. Romans 12: 2.

Where can you find two things differing more widely than the true church; (the would be Brethren Church) and the world. Heat and cold, fire and water, are not more unlike. They differ in their origin. One is from God and from above; the other of satan and from below. They differ in their destiny. One goes to heaven; the other to hell. One is holy, just and good; theother is corrupt and wickedness. One is the home of love to God and man, the home of all the Christian graces, faith, virtue, knowledge temperance, patience, godliness, and charity; the other is the home of unbelief, ignorance, intemperance, impatience, ungodliness, and worldly lusts. They differ in their manner of life. The church yields willing obedience to the will of God, walking in the statutes and keeping his ordinances, eschewing evil and cleaving to that which is good, earnestly working in the Lord's vineyard and in bringing sinners to Christ. The world lives in rebelion against God and in loyalty to the kingdom of Satan. Ye are of the devil your father whose lusts ye do. The whole world is employed in the service of Satan and he is driving it with an increasing movement to inevitable wreck and ruin. He employs potent agencies and instrumentalities and through avarice intemperence and ungodily ambition, or through money, whisky and ungodly power, he sways the world and is carrying sinners to perdition and peopling hell almost as fast as you can count. Every tick of the clock is the funeral knell of departing souls, a fact that should thrill the heart of every Christian and call forth all his energies in the great work of saving a lost world.

The church and the world differ in the sourse of their enjoyments and happiness, if happiness can be applied to the latter class. The church finds true and genuine happiness in a virtuous and righteous life, consecrated to the service of God. In him the faithful Christian is supremely blessed and perfectly happy. God alone can meet the demands of man's spiritual and immortal nature and in a normal state he naturaliy looks to God for everything he needs, just as a child naturally looks to its parents for what it needs. As the heart panteth after the water brook, so panteth my soul after thee O God, is the spontaneous language of his heart. Transported by the purifying, renovating, elevating and happifying love of God, the soul sometimes feels like quitting its earthly tenement and soaring to its native home in the realms of endless day, to bask in the sunbeams of the Excellent Glory and to enjoy the mansions of God through the revolving cycles of eternity. On the other hand the world is divorced from God, and ignoring heaven, looks to the things of this life for enjoyment; seeks pleasure in the unrestrained indulgence of its carnel propensities, appetites and passion, seeks it in voluptuousness. What shall I eat, what shall I drink, a real epicure having to eat and to drink, drawing upon every clime and country, every land and sea to gratify pampered and vitiated taste.

It loves the sparkling glass and exhilerating cup, spends millions of dollars in the banqueting hall of Bacchanalian revelery. Here is the awful whirlpool in which health and reputation and social and domestic happiness and money and property and soul and body, all of humanity's best interests sinks to rise no more. If their is a hell on earth it is the drinking saloon. And yet this world seeks pleasure at the ball room, the card table, the drinking saloon, the billard hall and all other places of pleasurable resort. The bridle of restraint is thrown upon the neck of indulgence and the world will have pleasure at any cost. It will sacrifice everything else for it. Truly it pays dearly for the whistle and he will so realize it in eternity when too late. Such is the church and such is the world, as far apart as the east is from the west. Talk about amalgation, a compromise, a reconciliation between them. It is folly to think about it. He who undertakes it by being friendly to both, is playing the fool, deceiving himself and wasting his time. The person who tries to carry the church in one hand and the world in the other, will find out before he gets through that he has atrempted that which cannot be done. He will also ascertain another fact that the experience has cost him the eternal loss of his soul. Christ says ye cannot serve God and mammon. Strange that so many are trying to do it.

The world has been the fatal snare with which satan has entrapped the church ever since the time when the Son of God took them wives of the daughters of men. How sad was the consequences of the church and the world, so much so that it repented the Lord that he had made man on the earth. Wickedness became so rampart and so widespread and universal that God was under the necessity of destroying the world with a deluge of water. The appaling catastrophe should have been a sufficient warning to the church in all future time, not to have anything to do with the world in any way, shape or form. But was it? Let the subsequent history of the the church answer the question. Let it tell the the trials and troubles, the battles and the defeats, the bondage and oppression of the Israelites, and of the Jewish church, caused by the intercourse, and alliance with the surrounding heathen nations in violating God's positive command to have no commerce with them whatever. The Jews to this day are scattered, and scourged by the power of that God whose authority they despised.

And now my brethren, in view of the foregoing facts, shall we be so blind and wreckless as to repeat the experiment which has hitherto been so ruinous to the church? Let it be understood that God requires the same of the Christian Church under the Gospel dispensation, that he did under the Mosaic dispensation. Hear what he says to the church at the present day. 'Love not the world neither the things that are in the world.' 'If any man love the world the love of the Father is not in him.' Oh does any brother or sister in the Progressive Brethren Church love the world? If so then the love of God is not in you and I need not tell you the condition of that person who is without the love of God. Think of the text, 'Be not conformed to the world,' to its principles, its maxims and its practices. Do you think as the world thinks, and do you do as the world does? Do you go with the world to the ball room, its card table, if so then, what is the difference between you and the world? None! Again the Bible says, 'The friendship with the world is enmity with God.' Who ever will be a friend of the world is the enemy of God. You being in the church only makes it that much the worse, an enemy of God in the church, your position is a false one. You are a traitor in the church, living in violation of your sacred vows made to God and the church. One traitor in the citadel can damage the church more than fifty outside sinners. So many persons coming into the church nowadays without true and genuine repentance, yes without the knowledge of forgivness of their sins and without experiencing the regenerating grace of God, could not otherwise than bring about this lamentable state of things, Such members in the church are dead weights upon the wheels of Zion. They are down brakes on the car of salvation. They clog the whole machinery of the church so that she cannot move a wheel. How many of these stand-still churches of do-nothing members are found all over the land? Let us pray and work earnestly and persueingly for the sound conversation of the irreligious members of the church (if any their be.) And after due course of time should all your prayers and efforts prove unavailing, open the doors of the church for such persons to return and go to the world where they belong. In this way the world can be turned out of the church and God will come in and clothe her with salvation and divine power. Then she will go forth as clear as the sun, as fair as the moon and as terrible as an army with banners, making conquest of the revolted world for Christ.

ELD. S. P. STEVENS.

Willing To Do The Lord's Work.

BY H. P. BRINKWORTH.

'I heard the voice of the Lord saying, whom shall I send, and who will go for us? Then said I, hear am I; send me.' Isaiah 6: 8

After the Prophet Isaiah had, in a vision, seen the Lord in his glory, and after his confession of undoneness, unworthiness, being filled with a sense of his sins, crying out, 'Woe is me,' for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, then the seraphims having a live coal in his hand which he had taken with the tongs from off the altar, and he laid it upon my mouth and said, 'Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sins purged.' verses 5 to 8. Then was the prophet in the words of the text, ready to go, ready to be sent whethersoever the Lord rerequired, a willing sacrifice, a reasonable service, meet to do the work and will of high heaven; even though in the flesh.

God works in a mysterious way his wonders to perform. If we are ready to do the bidding of the Lord of Hosts, I verily believe often would we sacrifice time, comfort, money, yea life itself in the duties of the work of the Gospel. Then could we see more of the spirit of martyrdom, extant in this present, sinful age of the world; and then would we also see more concern for the salvation of our fellow men than now exists.

'The voice of the Lord,' the prophet first heard. Who has not at some time heard that voice in some unmistakable way? Brethren or sister, have not you received some call from the Lord, to forsake sin, to lead a higher and holier life? To mount up, having your life hid with Christ in God? To rise to more efficiency in the service of the Master? To do something to enhance his cause?

Think it not strange if some woman should lead the work! Who were Paul's greatest helpers in the word, to whom he sent salvation as fellow-helpers? Who were last at the death and first at the grave of Jesus? Whom I say was the first to receive the glorious news of the resurrection and commanded to tell others? Let men hide their faces in shame as they notice the backwardness of their sex, the failings, the denials, the cursings, the blasphemies. O! my soul, let sackcloth and ashes mourn thy departure and weaknesses—but look a moment at the inaguration of better times in the Christian sphere, in a holier and purer atmosphere, and you will find women, holy women as of old, are first in the foreground and last to leave the work begun. The voice of the Lord to us is, 'Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord,' and 'when thou art converted' (like Peter of old) strengthen thy brethren.'

'Whom shall I send, and whom will go for us?' Important question.—This needs an answer, and as the wail goes up and enters the ears of the Lord of Sabbaoth, me thinks I hear the angelic hosts respond, 'Hear am I, send me.' Alas! Alas! this work is not angle's work. It was left for sinful man, redeemed from the curse of sin by a precious